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Hokkaido Busy and Hopeful.

Kyodo The Union Evangelistic Cam-
Dendo. paign, postponed from last
year, was carried out in June and July in
our four large cities, and in half a dozen
other towns. Nine speakers were sent from
Japan proper by the Central Committee.
Two of these were laymen, and one a
lay-woman. Two were educators and
one a missionary. Three days' series of
meetings were held in each of the large
places, with speaking in schools, hospitals,
railway stations, educational societies,
post offices, theaters, and public halls, as
well as in the churches.

Visible results were a quicken-
Results. ing of the churches, an arous-
ing of general popular interest
in Christianity, and the written decision,
by several hundreds of people, to hear and

learn the Way more perfectly. This has
left the churches with the glad privilege
of leading into the faith these new seekers.
Some of the churches have as many as
100 or 150 such seekers, for whose
instruction and nurture they are respon-
sible. These meetings began with Hako-
date, June 24th, and lasted on, in the
smaller places, well into July.

Shuchu These union efforts were follow-
Dendo ed, July 9th, and thereafter,
by another series of evangel-
istic services in our *Kumi-ai* church.
Messrs. Nishio, of Kyoto, and Tsunajima,
of Tokyo, came up to assist. Three days
meetings in Sapporo resulted in more
seekers. These results are most gratify-
ing; but it must be borne in mind that
these decisions are most of them by people
whose faith has still to be carefully
nourished, and who have still very much
to learn of the Truth that makes men
free. The nurture of these new brethren
constitutes a great and important task for
the church, and calls for the utmost ex-
ercise of all its spiritual power. The
pastors are more than busy and burdened,
hand and heart.

Kyoshi- The next things to occupy us
kwai were *annual meetings*. First
the Ministers' Meeting, July
13-15th, at Asahigawa, where ten of us
mingled in close fellowship and prayer,
with practical discussions and carefully
prepared addresses. On each of the three
evenings public preaching was held in
the Asahigawa church—more seekers.

Bukwai Thence the ministers moved
on to Nayoro for the local
Association of Churches, July

16th and 17th. At these meetings there were present seven lay delegates, a large number for Hokkaido. Reports from the churches revealed some discouraging features, two of our churches being down in the depths and without pastors. But notable progress was reported from four of our half score churches,—

Reports of Progress Rumoi Church has a brand-new site, meeting-house, and manse; Asahigawa has secured, and moved its building to, a well located and much more commodious lot. It now has church, parsonage, and parish house all in the same enclosure; Otaru Church asks for admission to the *Kumi-ai* body. It has been self-supporting some three years already; and Teshio Church (Nayoro) celebrates its attainment of self-support at the age of only seven full years.

At Nayoro also late evening preaching services for two nights, made every last minister of us under-slept and over-tired. But we have all recovered; and as compensation a new impulse has been given to the churches.

Summer Students For the summer two theological students have come to work in Hokkaido. Mr. Joji Sugita, son of pastor Sugita, of Osaka, is helping the Otaru Church; and Mr. Hisao Shimizu has gone to the port of Teshio, where there has hitherto been nothing better than brief visits of the touring evangelist.

GEORGE M. ROWLAND.

Sunday-school Incentives.

Mr. Vanderbilt, on the sinking *Lusitania*, as he helped a child into a life-boat, turned and said to his valet standing there, "Bring all the kiddies." Those four words express what is increasingly coming to be the purpose of the Church in Japan. With educators of the nation admitting that there is a lack in their systems, which only religion can supply, with Count Okuma and others backing the holding of the next World's Sunday-

school Convention, in Tokyo, and with the return of Mr. Coleman from furlough, this time as Japan secretary of the World's Sunday-school Association, there is much to encourage the work of Christian missionaries for children. And if, as the *Kirisuto Kyo Sekai* told us last year, there is one adult baptism to each increase of eighty-three in the population of Japan, in what work lies there such hope for the evangelization of Japan as in work for the children?

That Christians are already at this work is shown by the fact that there are about twice as many Sunday-schools in Japan as churches; but the great difficulty in conducting such schools lies in the securing of proper teachers. Teacher-training, then, becomes more plainly necessary in these days of special preparation for everything. And its necessity stands out as one of the chief notes of the two Sunday-school institutes held at Karuizawa, during the first half of August—one in Japanese, under the auspices of the National Sunday-school Association, one in English under the auspices of the Sunday-school Committee of the Federated Missions.

The Japanese institute was largely normal in nature, with lectures by such national leaders as Dr. Kozaki, Mr. Akaboshi, and Mr. Kawazumi, on graded lessons, child psychology, the history of the Sunday-school, etc.; and with music, by Mr. H. Aoki, who not only sang himself, but—what is more important for a Sunday-school teacher—helped other people to sing, and to interpret the spiritual content of hymns too often sung unthinkingly.

The English institute followed more nearly the seminar method, with discussions and reports. Mr. Coleman gave inspiring glimpses of what he had seen of Sunday-school progress in the United States: a Sunday-school of five thousand members at Brazil, Indiana, a town of less than ten thousand people; city institutes for training Sunday-school workers,—of which Des Moines is the banner example; a Bible course for which defi-

nite school credit is given in the Lakeside High School, Cleveland; religious day schools; and a moving picture of Sunday-school work, going automatically at the San Francisco exposition.

An exhibit of Sunday-school material—American and Japanese—gave some idea of the degree of advancement reached. Handwork of pupils was the least developed feature of the Japanese exhibit. Miss Dithridge's sand-pictures of "The Good Samaritan" and "Jesus Walking on the Sea" showed how effectively a little paper and earth, and a few stones, with corks and toothpicks made into men and horses, could teach spiritual lessons to little hearts through the gates of eye and touch. Her story of teaching the lesson of the anointing at Bethany, by the aid of a cologne bottle was another illustration of how important it is to appeal to as many of the little child's senses as possible, in imparting spiritual truths.

The need of a consistent system in each school was emphasized, and illustrated by the successful method of Captain Bickel, in his sixty-two Sunday-schools in the Inland Sea: he begins with a special course, teaching the thought of God and His character, and builds on that foundation. The use of cards to induce attendance was decried: "all prizes should be surprises," and the Sunday-school should be attractive enough in itself to secure pupils without bribe. The difficulty of keeping kindergarten children in the Sunday-school when they have left the Christian kindergarten, was solved by Miss Armstrong, by having a class for them taught by one of their old teachers, who, knowing them well, could keep special tab on their absences and call on irregular members immediately. Emphasis was also laid on the importance of developing the spirit of giving, not only for charity, but also for the financial independence of the Sunday-school itself.

A Buddhist mother once opened her house free of charge to a Sunday-school, when she heard it might have to move away. "I want you in this neighbor-

hood," she said. "My boy is so much better a boy since the Sunday-school came here." May the work spread until all mothers give a similar testimony!

(Miss) CHARLOTTE B. DEFEST.

A Lantern Tour in Hokkaido.

The entire Hokkaido island contains, at present, about the same number of people as the city of Osaka, and the yearly increase of about 50,000 people is not much larger than that of Osaka. The million and a half inhabitants spread over large stretches along the sea-coast and the railroads. With exception of Hakodate, Otaru, Sapporo, and Asahigawa, the towns are small. The farmers do not group themselves into villages, as on the mainland, but erect their wooden buildings on the land they cultivate. This makes a scattered population, and one more difficult to reach with the gospel. Country evangelism must mean the occupancy of small towns, to which the farmers come for exchange of their produce. The island has not been occupied by people from the mainland so rapidly as the government anticipated. Three things seem to operate against a large influx from the south: heavy snows, large tree stumps, and the lack of good roads and railways. As immigration fields, Hawaii, California, and Canada are more inviting.

I began my lantern lectures in Hakodate, giving them two nights. The church was well filled each evening with about 200 people. The pastor occupies a leading position among the Christian forces of the city. The church is self-sustaining, and is likely to have a small increase, as a result of the recent special evangelistic meetings.

Sapporo's new church-building is a conspicuous object in the city. It has among its members an unusually large number of well-to-do merchants and business men. The loss of any one of them would not seriously cripple the finances of the church. I visited two small towns, later,

where the expenses of the churches had been borne chiefly by one man, who, later, became bankrupt, dragging the churches down with him. Sapporo, with 90,000, is three times larger than when I toured in this region fifteen years ago. It is beginning to exchange its low, wooden shops for substantial, two-storied, brick structures. The same diminutive horse-cars are running, and they seemed to be the same horses. But there is talk of replacing them by electricity. I used electric light in my lantern, both at the public hall and at the church. For the first time since coming to Japan, I gave an illustrated temperance lecture, and distributed pledge-cards at the close. Intemperance is gaining in Japan, through the increasing use of beer and imported spirituous liquors. With the exception of a few missionaries and prominent laymen of the Methodist Church, the Christian force of Japan have not felt it necessary specially to combat this evil. The seriousness and approval with which this new lecture has been received in Hokkaido indicates the need and timeliness of this topic. Very few pledges have so far been signed, but they have been taken home, and will become the cause of further conversation and reflection on the evils of drink. At the public hall lecture in Sapporo, 450 were present, and, on the following evening, the church was filled to its utmost capacity, with 550, many being unable to enter.

Departing from the order of my tour, Rumoi is the most interesting place I have visited. It is a new town, bordering on the sea, whose waters wash the coast of Siberia, directly west. The hilly nature of the town, and the formation of the wide, new streets, commanding glimpses of the ocean, make one think that San Francisco, when it had no more than 8,000 people, might have resembled this place. Next to Otaru, which it also resembles, it is one of the fastest growing towns in Hokkaido. Dr. Rowland, with forethought and wisdom, has built an attractive and commodious church and parsonage on a hill, which shows signs of

becoming a residential quarter. Two Buddhist sects preceded him, with two new temples on the same hill. The settled pastor (Mr. Uchida) is making occasional visits to surrounding towns. In all this new country the preachers and Christians in the central towns must include the outlying villages in their regular work, if they are ever to be reached with the gospel. The government is building a large breakwater and harbor at Rumoi, which will be finished probably within ten years. This will accelerate the growth of the town, making it a seaport that will rival Otaru, on the same coast. The Mission should seek to foster and encourage this little band of twenty Christians till they become self-sustaining. Next to Sapporo and Otaru, Rumoi promises rich and rapid returns for any efforts made to build up the Kingdom of God in that far northern region. At the temperance lecture 200 were present, and four pledges were signed. A prominent official came bringing his two sons, one of whom is a backward boy in his studies, probably through the drinking habits of his father. The official came to me at the close, promising to bring his pledge the next night, but did not. At Sunday-school, next morning, 60 children were present, and were well behaved. About 30 were present at the morning preaching service, but the church was overcrowded the same night, with 250 people, seven of whom signed requests to be entered on the list of seekers after Christian truth. I had, as competitors, two moving picture-shows, and a *bon* festival back of the church, where the country people kept up their dancing and singing till midnight.

(To be continued).

GEO. ALLCHIN.

Rainy Day Reminiscences: Bitter and Sweet in 1879.

Up to this time the Mission had indeed in some cases paid the rent of buildings used by Japanese churches (besides the two in Osaka, there were already two

churches in Kyoto that were paying all their expenses), and it paid the expense of missionary touring, but it paid the salaries of no pastors or evangelists, if I am not mistaken (perhaps because there were as yet almost none to be supported), and it was, I think, the universal expectation that the Japanese Missionary Society would be supported by Japanese contributions. Now a class of fifteen was about to graduate from the school, a number of whom would be available for evangelistic work, more than the funds of the little society could provide for, and here came unsolicited money for doing just such work. In the then prevailing sentiment of the Mission it would probably have been very difficult, if not impossible, to pass a vote asking for an appropriation for such work, but it was a different thing to refuse money already in hand to support men who were ready and competent to do work which all admitted ought to be done. After several days of discussion it was voted to accept the money, and to appoint a committee of one from each station (the "Committee of Five," afterwards called the "Evangelistic Committee") to administer it. The final resolution read: "That in aiding evangelistic work or the support of pastors money be paid through the *Dendogwaisha*." I happen to know that as originally written, this resolution contained the word "no" before "money," but in view of the sentiment expressed during the debate, the writer of the resolutions erased that word before presenting the resolutions, contrary to his own convictions. Thus, through Mr. Otis's generosity and the unexpected action of the P. C., the Mission was committed to the policy of aiding the *Dendogwaisha*, or rather of working in co-operation with it, a policy for which very strong arguments could be made, but which proved to be the cause, or occasion, of an immense amount of friction and difficulty, the Committee of Five naturally feeling that it had responsibility for work for which it provided the larger part of the funds, and the Committee of the Society equally naturally not enjoying

the division of authority. When, therefore, in connection with the twenty-fifth anniversary of the beginning of the Mission (1894), it was proposed to send to the churches a letter containing the suggestion that their missionary society become independent of foreign funds not a voice was raised in opposition. The committee appointed to draw up the letter asked the churches to consider whether "the time had not come for a radical step in the direction of financial independence," and presented weighty reasons for taking this step, referring to "misunderstandings" and "difficulties" which had risen through the plan of co-operation, and pointing out the probability that financial independence would "lead to a keener sense of responsibility on the part of the churches." This was readily agreed to by the Missionary Society, and from the next year it became independent, with results highly gratifying on all sides. In a sketch of the Mission published in Boston ten years afterwards, and written by one who was not in Japan at the time of this action in 1894, it is spoken of as "an abrupt break" when the churches "refused to co-operate," and hence it has seemed well to record the facts as to this important chapter in our mission history, and to emphasise the fact that this action in 1894 began with the Mission (although in such a form that there is no mention of it in the mission records), was approved by the Mission without a dissenting voice, was gladly received by the leaders of the churches, and has been completely vindicated by the results.

DWIGHT W. LEARNED.

Ninth Annual Meeting of the Kindergarten Union.

If a notable article in the June "Century," "The Moral Failure of Efficiency," obtains the assent of all educators, as it should, the educational body in Japan may look to the Christian kindergartens for pointers. "We see that

it is not so much a new government, or a new church, or a new industrial system that is needed, as a new and fervent idealism that will warm and shine through all of these," says the Century Magazine. At this meeting of Christian kindergartners at Karuizawa, Aug. 5-7, a "fervent idealism" certainly warmed the speakers, and shone in all the discussions.

Dr. Katayama, of the Imperial University, in his valuable address on the "Importance of Temperance Instruction for Children," Miss Dawson, on "Kindergarten Activities," Mrs. Gordon, on "Practical Problems" each emphasized the ideal for which Froebel strove, the ideal of a god-filled child, a child with intellectual activities awakened and alert, and a child with a body kept inviolate, strengthened, and developed.

Miss Dawson, in her paper, "Kindergarten Activities," said a brave word, when she spoke of the false notions which sometimes prevail in missionary kindergarten work. Instead of realizing all that true kindergarten work is and demands, it is too often looked upon as a short cut to other things. "We will open a kindergarten to each the mothers." "We will open a kindergarten as a means of getting into the homes." Miss Dawson goes on to say, "If that is all, you would better open day nurseries, or play grounds, as easier and cheaper." Miss Dawson sounded a much needed word of warning. People in the various missions in Japan, have at last come to realize the value of the kindergarten, but there is one more step necessary, the importance of keeping this sort of work in the hands of experts, trained in actual experience, or in the theory and practice of the kindergarten.

The extreme delicacy of this phase of missionary endeavor makes it necessary that those who would undertake it shall be equal to its possibilities. This means that the science of stories, of play, the utilization of all childish activities, spiritual, intellectual, and physical, shall be understood, to say nothing of an

executive ability equal to the care of an institution.

When the constitution was made in 1906, large latitude was allowed in the matter of membership, but the matter of officers was guarded, that the initiative of the work to be done should be in the hands of those best equipped. Article IV, section 5, read as follows: "These officers shall be chosen from among members who are graduates of some recognized training school, and who have had at least one year's experience in kindergarten work in Japan." A few years later this was changed to read: "These officers shall be chosen from among members who are graduates of some recognized training school, or who have had at least one year's experience in kindergarten work in Japan." As can be seen, this last vote did away with the purpose of the framers of the constitution; for, not only might any one, without the slightest training, become an officer, it also failed to specify what sort of "experience" in kindergarten work should qualify for leadership in the Union; it might be nominal to a degree, and still be no barrier. Happily, this year the vote was changed again, not coming up to the first ideal of 1906, but making it clear that "experience in kindergarten work" means actual, daily supervision, and that instead of "one year," this experience is to be for "five years," at least, so that, now, qualification for office in the Union becomes this: "These officers shall be chosen from among members who are graduates of some recognized training school, or who have had at least five years' daily experience in kindergarten work in Japan."

For the sake of those Japanese kindergartens who cannot attend the yearly conferences in Karuizawa, the Union has distributed itself geographically for study during the year, into the following groups:—Sapporo, Aomori, Sendai, Ueda, Tokyo, Hokuriku, Tottori, Osaka, Hiroshima, Kyushu, and Loochoo, and the leaders in the same order, are Miss Draper, Miss Garst, Mrs. Topping, Miss

Bird, Miss Dithridge, Miss DeWolfe, Mrs. Bennett, Miss Howe, Miss Cook, Miss McDowell, Mrs. Thomson.

(Miss) A. L. HOWE.

Some Books on Japan

(Continued.)

LITERATURE.

Previous lists on ART, RELIGION, and HISTORY have been printed in XVI. 6, XVII. 3, 4, 5, XVIII. 1. In offering one on LITERATURE no pretense is made to a wide knowledge either of the subject, or of works on it, nor to a judgment inerrant as to what books should be regarded of primary importance, but it is hoped the list may put readers who know less than we about the matter, in the way of learning more. In translation there is considerable which is pretty, or interesting, or both, and to those who can follow the original there is an enhanced flavor, but, save for a few foreign hyperchromatic writers, it seems to be generally admitted that there is little, if anything, great in any sense except the quantitative, in the full range of Japanese literature. We believe it is Prof. Chamberlain, who somewhere writes of the almost endless number of productions, and one has only to glance thru the notes to Hora's *Mumyō-shō* of Chōmei, T.A.S. XXXIV. 4, to begin to realize the quantitative output. "I doubt very much whether we shall make any notable contribution to world-literature in the next generation or two," says Dr. Nitobe, of the prospect for the near future. But still, we contend that an intimate student of Japanese literature—provided he resides for any length of time in Japan, will feel repaid for time spent in this way, and a missionary with a taste for literature, could wisely make such a study his avocation.

Chamberlain—Things Japanese, 1905, London, Murray, under "Literature," "Poetry," "Theater." Nothing better for a snapshot of Japanese literature.

Brinkley—Literature, under "Japan,"

Ency. Brit. 11th ed. See Clay Mac Cauley's article in Warner's Library of the World's Best Literature; also see Satow, in Appleton's Am. Ency. IX, 1874, N. Y.

Longford—Japan and the Japanese, 1912, N. Y., Scribner's Sons. Chaps. 8, 9 afford an interesting sketch by a member of the British consular service, in Japan, for many years. He has eight poems of the *Hyakunin Isshu*, with his own rendering. Style attractive.

Official Guide to Eastern Asia, Vol. II.—Sketch of Japanese Literature, Ch. XIX. See also Chs. XVI, XVII.

Japanese Woman's Commission—Japanese Women. Printed by McClurg & Co., Chicago, 1893, for the Columbian Exposition, Ch. 3, pp. 39–59, affords a good summary of women writers from early times to recent date.

Aston—History of Japanese Literature, 1901, N. Y., Appleton. Unsurpassed for introduction to a connected, well-balanced view of the entire range of Japanese literature. Valuable, brief, bibliographical note. Index too summary to be satisfactory.

Florenz—Geschichte der Japanischen Literature, 2 vols. Berlin, A. Asher & Co.

Chamberlain—Japanese Poetry, 1910, London, Murray. "Bird's-eye view of standard Japanese poetry as a whole." The brief Introduction, and the long essay on "Bashō and the Japanese Poetical Epigram," reprinted from T.A.S. XXX., render this a notable book. De Rosney has an "Anthologie Japonaise."

Riordan and Takayanagi—Sunrise Stories: A Glance at the Literature of Japan, 1896, N. Y., Scribner's Sons. Takayanagi was born at Saga, 1851, and studied under Verbeck at Nagasaki, 1863. Attractive style, but some knowledge of the subject is indispensable to much profit from the "stories."

Lombard—Pre-Meiji Education in Japan, 1914, Tokyo, Kyobunkan. Good style; incidentally contains considerable about Japanese literature.

Chamberlain—Kojiki, 1906, London, Kegan Paul, Trübner & Co., L'd. Cf. T.A.S. X. Sup. 1882. See RELIGION, XVII. 3. In the Appendix the one hundred eleven poems are given in Romaji. Date of this work 712 A.D. XVIII. 1. A few of these poems are given in the Appendix to Florenz' Japanese Mythologie, in German translation, Tokyo, 1901, Supplement to the German Asiatic Society's "Mitteilungen."

Aston—Nihongi, 2 vols., 1896, London, Kegan Paul, Trübner & Co., L'd. See RELIGION, XVII. 3. This contains one hundred thirty-two poems (Dickins), whose nature may be judged by the translations and notes. Date, 720 A.D. XVIII. 1.

Dickins—Primitive and Medieval Japanese Texts, 1906, Oxford University Press. Literal translations, with notes, of the *Manyōshū*, which dates from 756 A.D.

Dickins—Beginnings of Ancient Japanese Literature, 1907, London, T.P.J.S. VII., 3, pp. 354-382. Deals with "pillow-words," and gives in translation many specimens of the *Manyōshū*—an important article. Cf. his "*Makura-Kotoba* of Primitive Jap. Verse," T.A.S. XXXV. 4. Cf. also Satow, T.A.S., VII, pp. 425 ff.

Harris—Tosa Nikki: Log of a Journey from Tosa to Kyoto, 1910, Tokyo, Kyobunkan. Translation by the late wife of Bishop Harris, of Tsurayuki's famous "Diary" of the 10th century—first famous book written in Sinico-Japanese style. See Aston's "A Jap. Classic," T.A.S. III. 2.

(To be continued).

ARTHUR W. STANFORD.

Kobe Orphanage.

In the June issue there was a brief account of the history of Kobe Orphanage during its twenty-five years' existence. There have been six hundred and twenty children cared for, for a longer

or shorter time, of whom one hundred and sixteen are now present, ninety have died, thirty ran away, and the remainder were disposed of in such ways as: adopted, three boys, ten girls; became independent, fourteen boys, ten girls; married, six girls; returned to their homes, one hundred sixteen boys and one hundred one girls; to grandparents, twelve boys, eight girls; to older brothers, or sisters, ten boys, eight girls; to uncles or aunts, eight boys, two girls; to relatives, forty-two boys, thirty-five girls. The largest number of orphans in any one year was 179 in 1906, due to the famine in Tōhoku in 1905 and 1906, when the Orphanage did its full share along with many other institutions, in the great work of caring for the destitute children of that section. Eighty-two famine children were received, but in 1907 were all returned to relatives or friends. Since then the total average annual number has been 119.

While over seventy per cent of the children now present are from Hyogo Prefecture, yet there are those from the following prefectures; Kumamoto, Hiroshima, Okayama, Osaka, Nara, Shiga, Fukui, Tokyo, Fukushima, Miyagi, showing that the beneficent work of the institution extends very far. At the twenty-fifth anniversary, last May, the 116 orphans were distributed thus: in the Orphanage 73, infants entrusted to families, 25, apprentices, 18; and 60 of the 73 were attending school, while one was learning the tinsmith's trade, another, the blacksmith's, another, knitting, another, embroidery. The list of occupations for the quarter century includes 24 different ones and shows that orphans have become shoemakers, tailors, bookbinders, barbers, cooks, shampooers, painters, electricians, cabinet-makers, photographers, farmers, priests, servants, nurses, wives, etc.

A large, 4-page monthly, the *Kobe Kojin Geppō*, is published in an admirable, business-like manner, almost exclusively filled with a detailed monthly report of the condition of the institution,

comprising an itemized financial statement for the month, the number of orphans within the Orphanage, or entrusted to families, or apprenticed, the Orphanage staff of workers, the names of new children admitted, and the full addresses from which they came, a list of new monthly contributors, the numbers of boys and girls attending schools, or working at trades, and the trades, the month's institutional diary, a complete list of names of regular monthly contributors of cash, under their residential sections, and a similar list of monthly contributors of rice. Over three fourths of the space is occupied with the last two lists. The largest number of monthly contributors was 3,212 in 1913. The largest total annual cash receipts from such was 3,907 *yen* in 1907. In 1914 the total annual income from all sources was 7,903 *yen*. In 1901 and 1902, 205 persons gave 120 bushels of rice per year. In 1914 only 35 bushels were received from 77 persons, the tendency being to give in cash. Altho over 3,000 persons make a monthly contribution, testifying to a gratifyingly large interest in the Orphanage, many of these give but a very small sum, so that over half of the annual support must be derived from other sources, which include special contributions from the foreign community of Kobe and from Japanese, an annual grant from the Home Department of the Gov't, and from the Prefectural Gov't, a sum from the city charity fund, remuneration for the care of city castaways, etc.

The institution is under *Kumi-ai* (Congregational) auspices, and its religious home is with Kobe Church. Spiritual and moral training for the children, no less than intellectual and industrial, are provided. A Sunday-school is held for one hour on Sunday forenoons, at the Orphanage, as a branch of that at Kobe Church, from which teachers and helpers come. Daily morning worship, for half an hour, is held, with Bible reading, hymns, prayer, and talks. On Thursday evenings a meeting is held at which

some Christian worker from outside often talks to the children.

A. W. S.

General Notes.

It has been found necessary to raise the prices of subscription to *MISSION NEWS*. We call attention to the new rates on the last page.

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On June 13 the Japan Evangelistic Band dedicated a new Mission Hall, at Minatogawa, Kobe. It is a fine building, located in a strategic place.

* * * *

At Tagawa Church, Matsuyama, June 27, there were eleven baptisms, including seven school-girls, who have attended Sunday-school since they were little tots.

* * * *

A Japanese young man of great promise, a graduate of the law department of an imperial university, who had entered on a career in the *Naimushō* (Dep't of the Interior), felt that the Christian ministry should be his sphere. He resigned, and is studying theology.

* * * *

By courtesy of the *Japan Evangelist* we present pictures of the *kyōdō dendō* last spring, at Tokyo and at Osaka. Those who made decision at the Tokyo meeting are upon the platform. The legend on the banner above reads: "Christ for Tokyoites; Tokyoites for Christ." The Osaka banquet was briefly referred to in Mr. Allchin's article, XVIII. 9.

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"Imperial Japanese Poems of the Meiji Era," translated by Frank Alan-son Lombard, 1915, Tokyo, Keiseisha, contains nearly a hundred poems in the original on the left hand pages, and translations on the opposite pages. The original words in Romaji are given at the close of the book, and there are

several illustrations. See the Keiseisha's advertisement.

* * * *

The Emperor granted 3,000 *yen* out of the privy purse, July 20, to the Doshisha University, "in appreciation of the great services done by the lamented founder," Dr. Jo Nijima, "and by the institution to the cause of education." The fact that this year is the twenty-fifth anniversary of Dr. Nijima's death, was made the occasion for the gift. Mrs. Nijima, the widow, still resides in the old home at Kyoto.

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In accordance with a suggestion original with some of the California labor-leaders, and brought to Japan by Dr. Gulick, two representatives of organized labor in Japan, Messrs. Suzuki and Yoshimatsu, arrived in California early in July, for conference with the local labor leaders, who gave them a "very pleasant welcome." Dr. Gulick thinks the danger of criticism or friction is now nearly over, and that the results of this experiment tend to be of material value in promoting better relations between our countries."

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At least two recent books on the American-Japanese problem have appeared, "America to Japan," edited by Lindsey Russell, N. Y., Putnams, 1915, and "The Japanese Problem in the United States," by Prof. H. A. Millis, N. Y., Macmillan Co., 1915. The latter has been eagerly awaited for some months past, and it throws a flood of light upon conditions pertinent to the problem. The former is a response to a little work entitled "Japan to America," and is on the same plan. About fifty prominent Americans write brief chapters.

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The volume on China, in the series called "An Official Guide to Eastern Asia," published by the Imperial Japanese Railways, has appeared. It is said that Baron Goto, when Minister of Communications, some six years ago, started

the project, and the collection of material had been industriously carried on ever since. We believe that this material was first prepared in Japanese, and then translated. Prof. T. Shimidzu and his son had a part in the early translation, but Mr. T. Yokoi had the larger share, while proof was read by Prof. J. T. Swift.

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Beginning with the May number the *National Geographic Magazine* started a series of articles on "American Wild Flowers," by Mary E. Eaton, who, we suspect, is a daughter of the late Prof. Eaton, Yale's famous botanist. The text is interesting, laying special emphasis upon pollination and its agents. But the many illustrations, engraved and printed by the quadri-color process, are triumphs of the printer's art, and will delight everybody who sees them. Out of about thirty flowers pictured in the May issue, it is surprising how many find a very close counterpart in Japan.

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In his lecture at the Summer School for Missionaries, Rev. Mr. Winther exhibited two books, which he deems very useful for the study of Chinese Characters. *Kokutei Kanji Genkai* (國定漢字諺解) deals with all the characters contained in the primary school readers, showing how they came to have their present form. The more practical is *Seigo Kanjiten* (正誤漢字典) by Tsuchiyama Hanzo, and published by Nakajima Usaburo, at Tokyo, Kanda, Naka Chō, 2 Chome, 6 banchi, while the former, by Takata Chushu, is published at Kanda, Sakuma Chō, by the Saitō Shotō. Every missionary who ever has occasion to look up the meaning of a Chinese character, should obtain the Jones-Peeke "6,000 Chinese Characters," the most satisfactory dictionary for quick work.

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The arrival of the *Mongolia* at Far Eastern ports proved quite an event in missionary circles. About 149 missionaries, along with nearly 50 of their chil-

dren, were passengers—mostly for China; the majority were going out for the first time. This number is only one indication of the lively interest Americans have in China, and of their good will and desire to help her in various ways. The presence in Japan, a fortnight or so ago, of Dr. Wm. Welch, and his associates of the Rockefeller Medical Foundation, on their way to China, to establish a great medical enterprise, is another significant index. America was no less solicitous to assist Japan in manifold ways, when she was weak and inexperienced, and the same spirit prompts America to sympathize keenly with China to-day.

* * * *

For some time there has been a Missionary Home, at 212 So. Euclid Av., Pasadena, Calif., Mrs. C. M. Gleason, matron, and now a new (undenominational) "Claremont Miss'y Home" has been established, incorporated Jan. 8, 1915, at Claremont, Calif. Mrs. Helen G. Renwick, of our W.B.M.P., gave a majority of the land. Altho no building is yet erected, the directors have undertaken to receive and provide for missionary children at once, in rented quarters. The fundamental purpose of the Home is to "maintain a home for the children of missionaries" and to group about the central building cottages for missionary families. Being located at the seat of Pomona College, such an institution affords ideal privileges for missionaries and their children. Among the officers, directors, and advisory board, we note some familiar names, like Miss Mary H. Porter, San Diego, Vice-Pres., Mrs. Florence C. Blaisdell, Claremont, Mrs. Susie M. Holden, Claremont, wife of a theological classmate of Mr. Stanford, Dr. Kelsey, our new secretary, Rev. Walter Frear, our former secretary, and Mrs. Frear, Rev. Dr. Geo. E. Paddock, supt. missions, Oregon, a classmate of Mr. Stanford, and Rev. Dr. Doremus Scudder.

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The Summer School for Missionaries, at Karuizawa, was slightly more successful in attendance than last year. Ninety-four registered as season ticket holders, while 126 different people purchased single tickets on one or more occasions. Miss Ume Tsuda's lecture on "Woman's Movement in Japan" drew the largest audience, 121 single tickets having been sold for it, while quite a number of season-tickets were represented. The program included a valuable lecture on Tenrikyō, by Rev. Hiromichi Kozaki, three lectures by Dr. Tasuku Harada, on Current Japanese Literature—very helpful,—Fun with Japanese Characters, by Rev. J. M. T. Winther, Conditions in China, by Prof. M. P. Walker, Japanese Phonetics, by Rev. P. A. Smith, and several lectures on Buddhism, by Rev. Dr. Reischauer and Rev. K. Imai. The latter is a Baptist pastor at Tokyo, who was a Shingon priest, converted by hearing a sermon, about fifteen years ago, by the late Dr. DeForest, on the subject of Christ's sacrifice on the cross. About a year before Dr. DeForest's death, Mr. Imai made himself known to the former, and presented his rosary. He is the author of several little tracts concerning the relations and comparative merits of Buddhism and Christianity.

* * * *

There is hardly an enterprise or an interest in the civilized world not adversely affected by the great war. Were a canvas of our Mission to be taken there would be a surprising number of forms revealed, in which individuals personally and enterprises known to them, have felt the untoward influences of the war. MISSION NEWS found itself financially embarrassed from the rise in the cost of printer's paper. The Jomo Orphanage, at Maebashi, has been a sufferer from the war. For years the institution has cultivated mulberry trees, raised silk worms and sold cocoons, but the silk market became seriously affected upon the outbreak of war, and the Orphanage has been compelled to change from seri-

culture to the florist business, and the mulberry orchards are now flower gardens. There appears to be a good opening for this business, as we understand there is no other similar one in the city. The plan is to sell pot-plants, and cut-flowers. A small store will be opened on a main street, while orders will be taken at the gardens by telephone. The Hokkaido farm—a branch enterprise—has also been unfavorably affected. Peppermint is the main crop, and the market for this has been somewhat clogged since the war began, so that the price has gone down; even if the farm is able to market its peppermint, its finances are depleted. Mr. Muramatsu, superintendent of the Kobe Ex-Prisoners' Home finds his usual income from Japanese contributors diminished by the war.

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The Okuma Cabinet of 1914 resigned *en bloc*, July 30, the anniversary of Meiji Tenno's death. The cause was the alleged implication of Viscount Oura in an election bribery case during the general election campaign last winter. He was Home Minister, and offered his resignation the previous day; it was promptly accepted by the Emperor. After about a week Count Okuma consented to form a new cabinet, which was accomplished by Aug. 9, and the new ministers, were installed on Aug. 10,—Dr. Sanne Takata, Education, Mr. Katsundo Minoura, Communications, Vice-Ad. Tomosaburo Katō, Navy. Baron Kikujirō Ishii, Ambassador to France, is to be Foreign Minister, while two or three members of the previous Cabinet have been shifted to the head of other portfolios. The great weakness of the Japanese political system was never more emphasized than by the impossibility of the *Seiyukai*, or majority opposition party's organizing a new Cabinet, by the talk of a coalition Cabinet, and by the final return of Count Okuma and a majority of the previous Cabinet, to power. Popular government is far from realization, yet we think the return of Count Okuma to power is probably

the best course under existing conditions. If Baron Takaaki Kato was actually, as well as officially, mainly responsible for the unfortunate, aggressive, and truculent attitude toward China, it is well that he is out of office, but, otherwise, it is a pity that those really responsible for the attitude have not suffered by the change, and that he was made their scapegoat.

* * * *

Japan is sending to America some fine scholars as exchange lecturers. We believe that Prof. Inazo Nitobe, the first, was not specially confined to Harvard, nor was his successor, Prof. Shosuke Sato, but those following these Christian scholars, have been closely identified with it. Prof. Masaharu Anesaki, the great Buddhist scholar, is now to be followed by Prof. Unokichi Hattori, forty-eight years old, and a great Confucian scholar, who is professor (like Anesaki) in the Tokyo Imperial University. Prof. Hattori studied the Chinese classics in China, and some years later (1902-9) was in employ of the Chinese government, as professor in the normal course in Peking University. He has been secretary to the Minister of Education, and councillor to the Dept of Education, besides having been professor in the higher normal school, Tokyo, and having occupied various other important posts. Dr. Anesaki lectured on the development of Buddhism in Japan and elsewhere, comparing it with that of Christianity in the West. His work included a course on the "Religious and Moral Development of the Japanese," and the public may expect a volume soon, as the outcome of these lectures. Prof. Hattori expects to lecture on "Confucian Ethics and Japanese Life," and on "Schools of Confucian Thought in Japan," from which it is to be hoped that a volume will result. We would emphasize, in this connection, the importance of Dr. Robert Cornell Armstrong's recent book: "Light from the East: Studies in Japanese Confucianism," for an understanding of the "Schools," by our readers.

Before our next issue one of the greatest functions Japan has ever witnessed, will be over. The coronation is to occur at Kyoto, November 10, followed by an important ceremony termed *daijōsai* or *taishōe* (大嘗會) on the 14th. The meaning of the term is the great tasting (licking) meeting, or thanksgiving festival, and its twofold nature is due to the combination of the *kannamesai* and the *niinamesai* separated by more than a month in ordinary years. The *daishōe* consists of offerings by the Emperor, of new rice to the spirits of his ancestors, and to the gods celestial and terrestrial, followed by his partaking of it. The rice comes from Mikawa province, beyond Nagoya, and from Sanuki province, in Shikoku. The Mikawa field is called *yukiden* (修紀田), and the Sanuki field *sukiden* (主基田), and at the Goshō, Kyoto, there will be a *yukiden* (修紀殿), where the *yuki* rice will be offered to the celestials, and a *sukiden* (主基殿), where the *suki* rice will be offered to the terrestrials. In *Daiributsu oyobi Daiributsuden Shi* we are told that the *daijōe* at the coronation of Shōmu Tenno was held November 23, 724. A picture of the *daijōe* in 1687, at the coronation of Higashiyama Tenno, just before the famous Genroku period, has been published by the Meiji Tenno Memorial Association, at thirty-five *sen*, by which the *yukiden* and the *sukiden* "can be accurately imagined," since it is based on "authentic originals in the Tokyo Imperial University Library." A special number of the *Taiyō*, in June, contained many pictures in colors, and a very full account of the ceremony.

* * * *

Karuizawa is at the western base of the famous Usui Pass and on the northern verge of a great moor, said to include some twenty square miles. One of the prettiest sights from late August on well into mid-autumn, is that of the innumerable tall plumes of *miscanthus sinensis*, Anders., the most beautiful of moor-grasses, nodding in the breeze. So tall do these plumes grow in September that men walking along paths removed

but a few rods from each other, can not see one another. It is to this *suzuki* that the poet refers in his song about the dragon-fly:

*Sode ni tsuku
Suzuka?—obana ni
Kane-tombo!*

which Hearn, in his "Japanese Miscellany," renders: "Is it an inkstain upon a sleeve?—no, it is only the black-dragon-fly resting upon the *obana*" (moor-grass). In the *Settsu Fudoki* there is a reference to the *suzuki* growing at Yumeno, Dreammoor. In ancient days a shepherd and his wife dwelt at Toga Moor. He had a concubine, who lived on Awaji, where he often went to visit her. One morning he asked his wife to interpret a dream. "Last night I dreamed that snow fell upon my back, and that *suzuki* grew upon it." His wife, who took umbrage at his visits to Awaji, replied: "That grasses grew upon your back, means that you'll be shot in the back with arrows. That snow fell upon it, means that salt spray will be dashed upon your body. If you go to Awaji you'll surely meet boatmen, and be shot to death at sea. Never go there again!" But he started for Awaji, and the prophecy was fulfilled. Hence people named Toga Moor, Dream Moor, and perhaps our Kobe cemetery, called Yumeno, may be a part of that ancient moor. *Suzuki*, too, has its relation to present-day life. At the sacred rice-fields, where rice is growing for use at the coronation—the *yuki sai den* in Aichi Ken, and the *suki sai den* in Kagawa Ken—sacred huts for harvesting and preparing the grain, have been constructed and thatched with *miscanthus*.

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The remark is often made: "Why do those Californians make such a fuss about a few Japanese, who, at best, owned only an insignificant fraction of a very large state-area, and form only a little over two per cent of the state population?" The most fundamental answer appears to us to be: "Because of the way the

Japanese are distributed in the area and in the population." Out of 95,000 Japanese in the United States at the end of 1913, three fifths were in California, with a very *uneven distribution*. Relative to the entire population "the number of Japanese appears to be insignificant, yet in some localities this is not so, for the members of this race, as new immigrants are prone to do, have colonized to a very considerable extent, so as to avail themselves of their own institutions and of the best opportunities. In many places the Japanese are not lost in the population. Industrially the Japanese are a much larger factor in the population" than their per centage of any given local population would indicate to a non-expert in statistics. So says Prof. H. A. Millis, of the University of Kansas, in his recent book on "The Japanese Problem in the United States," the latest and the highest authority on the subject. Our late Dr. Greene used to emphasize this point as one of the most serious, that Japanese tend strongly to settle as clans in America, showing a marked "compacting tendency." The fact bears out, to a degree, the contention of those who assert that the process of assimilation is too difficult in case of Japanese, to warrant freedom of entrance, altho there are other important considerations going to strengthen the argument. We have a valuable letter from the head of one of California's great educational institutions, who is friendly to the Japanese, yet he writes: "I am not sanguine that any mere per centage plan will be successful; for the question is not how many Japanese come to America, but how many Japanese locate in a given locality, and become a strong economic factor." And Prof. Millis adds: "It is a matter of much significance in connection with different phases of the Japanese problem."

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At the end of last April the Daibutsu Temple, at Nara, issued an illustrated history of the giant statue of the Rushana or Birushana Butsu (or Dai Nichi

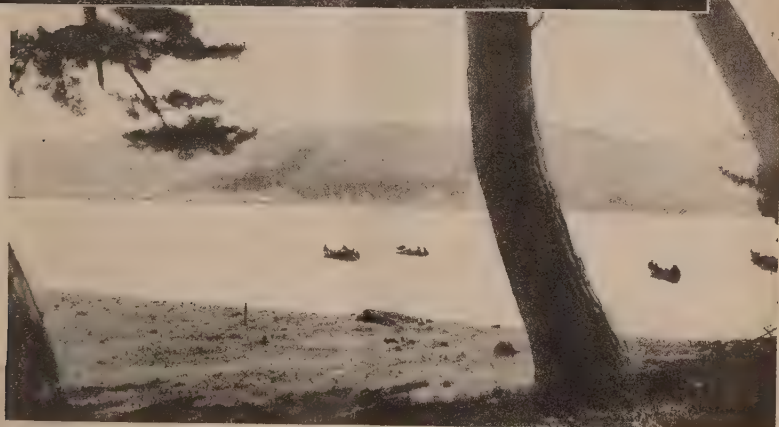
Nyōrai, Kōmyōshō, Jōman, or Shaka, of which Nichirin or Amaterasu was said to be a Japanese incarnation), and of the houses in which it has been enshrined: *Daibutsu, oyobi Daibutsuden Shi*. The Emperor Shōmu, in 743 A.D., conceived the idea of this great work, for the reason assigned for the construction of various important temples, such as Chudō, on Mt. Hiei, viz., the divine guardianship of the nation: *tenka kokka no goji to nasan—chingo kokka no dai dojo to nasan*. In the autumn of that year Shōmu issued a rescript to twenty-five provinces of Tokaidō, Tōsandō, and Hokurikudō, to contribute rice and other products according to the heart-prompting of each person, to serve as barter for materials for the image and temple. It was intended to erect the image at Shigaraki no Miya in Omi—the province named after Omi in Szechuen, but, about two years later, this intention was given up, and work was begun at Nara in 745, and casting was started in 747; there were seven failures in three years, before the final trial succeeded in 749. Goldleaf was lacking to overlay the cast, but just as the emperor was beginning to worry about this, a messenger arrived from the governor of Rikuoku, announcing that gold had been discovered at Kinkwazan. In giving thanks for this Shōmu declared that hitherto no gold had been found in Japan [not strictly true, and, moreover, recent authorities assure us that "the deities worshiped here are Kanayama-hiko-no-mikoto and Kanayama-hime-no-mikoto, there is no mention of gold having been produced in the island, even in ancient times"], and that this good fortune was attributable to the favor of the Rushana Butsu. The discovery is said to have been celebrated in the inevitable Japanese way, by Otomo Yakamochi, governor of Mutsu:

*Sumeragi no
Miyo sakaen to
Asuma naru
Michi no ku yama ni
Kogane hana saku.*

KINKWAZAN



AOMORI SCENERY.



ASAMUSHI.



BY CURTESY OF THE JAPAN MAGAZINE.



THE OSAKA EVANGELISTIC CAMPAIGN BANQUET.
(See Page 9).



TOKYO TENT MEETING.
(See Page 9).

His Majesty's reign will prosper, since, in a mountain of Mutsu, to the East, golden flowers have bloomed. [Kin (gold) kwa (flowers) zan (mountain)]. Says the *Japan Magazine*, "Kinkwazan is a beautiful island off Cape Ojika, in the province of Rikuzen, towering 800 feet above the Pacific. Along its river beds and beaches gold is found mixed with sand, hence the name of the island, 'flowers of gold.' From the lighthouse on this island the steamers, on their way to and from America, are guided on their dangerous path, it being the first and last of Japan seen by the traveler as he happens to be coming or going across the Pacific. Kinkwazan, rising like a whale over the surface of the sea, is itself a great resort for this monster of the deep, and whalefishers are always about keeping watch. On the top of the highest region of the island are shrines, where deer stroll about unmolested, as they do at Nara or Miyajima; and from there fine views are afforded."

The era in which the great buddha, at Nara, was constructed, was called Tempyō. To commemorate the discovery of gold in 749, just when the huge casting was ready to be over-laid with gold and it was not known where the gold was to be obtained, the name of the era was changed to Tempō Shōhō, *shōhō*, meaning "treasure of surpassing worth." At this time also Shōmu, at the age of forty-nine, abdicated, appointed his daughter, known as Kōken, empress, and took the tonsure. Kōken was a disreputable ruler of Nakamaro and Dōkyō notoriety. By some mental freak of ours, wholly inexplicable by us, in XVIII. 9, after writing Keikō in the note on *Nezumi no Iwaya*, we switch to Kōken in the rest of the note, where it should have been Keikō all thru.

Personalia.

Miss Louisa Clark is a sophomore at Pomona College.

"Dear Grandma: Papa went fishing and caught four wails. Harriet."

Mr. Bennett has been on an evangelistic tour this month, thru the Maebashi and Niigata fields.

Billie and Scribner Cobb were among the sprite-liest of the children in the cantata at Karuizawa.

Rev. Samuel Colcord Bartlett expected to enter on his new pastorate at Peace Dale, R. I., the first instant.

Miss Mary Elizabeth Stowe, and her sister, Grace, may be address at South Windsor, Conn., care of Mr. E. H. Pitkin.

Horace Irving Olds has entered the Canadian Methodist Academy, at Kobe, better known as the Kobe Children's School.

Prof. and Mrs. (Grace Goodrich) Smith, of Chinha College, near Peking, spent their vacation in Japan, reaching Kobe early in July.

Miss Annie Lyon Howe was chosen corresponding secretary for the current year, at the annual meeting of the Kindergarten Union.

Miss Pauline Rowland spent a part of her vacation at Silver Bay, N. Y., and also attended the summer session of Middlebury College.

The *Mongolia*, which reached Yokohama on the 12th, brought the Newells, Clarks, and Miss Madeline Clara Waterhouse, our new recruit.

Miss Harriet Hale arrived at Kobe, by the *Mongolia*, on the 14th—a cousin of the Newells and Miss Cozad. Miss Hale will spend a year in Japan.

Miss Lucy Ella Case "almost totally deaf, has an office in town [Los Angeles], where she has classes in lip reading, and is as bright, smiling, and friendly as ever."

Miss Alice Elizabeth Cary arrived at Yokohama, Aug. 11, by the *China*, and reached Takayama Aug. 13, where she spent several weeks at the seaside, with her parents.

Miss Cornelia Judson arrived at Kobe, July 29, by the *Siberia*, and after a brief visit with Miss Hoyt on Rok-

kozan, and a short time at Kobe, went to Matsuyama.

Mr. Roger Sherman Greene arrived at Yokohama, July 20, by the *Korea*, on his way to Peking, where he will represent the Rockefeller Medical Foundation. XVIII. 8.

Dr. Florence Fitch reached Kobe July 11 on her return from China, and left Yokohama, July 31, by the *Mongolia*, "going home with very pro-China views." XVIII. 7, 8.

Miss Katherine Farr Fanning spent the entire summer vacation in Chairyung, Chosen, and enjoyed "the most novel experience of her life," which she will describe in our next issue.

Mr. Sherwood F. Moran and Miss Ursul M. Reeves were married at Redlands, Calif., Je 30, and plan to study for a year in New York, before starting for Japan, to join our Mission.

Rev. Jas. A. B. Scherer, formerly a teacher of English in the Saga public schools, and the author of several books on Japan, is president of Throop College of Technology, Pasadena, Calif.

Mrs. H. S. Wheeler and children, of Kobe, sailed for the United States, by the *Tenyo Maru*, from Kobe, July 8. Mr. Wheeler returned to Japan by the *Tenyo Maru*, reaching Yokohama on the 23rd ultimo.

Miss Alice Eliza Harwood, "the very poorly and confined to her room, is yet cheerful, as always, and deeply interested in the Japanese work of the locality, and as much a member of our Mission in heart as ever."

Rev. and Mrs. Danjo Ebina left Yokohama, July 10, by the *Tenyo Maru*, for San Francisco, to remain till mid-autumn on the Pacific Slope, where they went on invitation by the Japanese churches of that coast.

Rev. Sidney Lewis Gulick, D.D., has been making Oakland, Calif., his headquarters since early July, and plans to remain until the end of November, meantime being busy with travel and addresses on the Pacific Slope.

Rev. R. B. Peery, Ph.D., formerly

of the Lutheran Mission, Saga, is president of Midland College, a Lutheran coeducational institution at Atchison, Kansas, with 225 students. He is the author of "The Gist of Japan."

Colcord Bartlett entered Amherst Agricultural College this month, and Donald entered high school, while Gordon, after tutoring at North Andover thru vacation, began his senior year at Phillips Academy. Robert is at Arns Academy.

Mrs. Agnes Donald Gordon proved quite a mountaineer in August, by walking up Usui Toge, over the Hog's Back to Fujimi, on to Kose Station, and then returning to Karuizawa, all in a single trip. The *keiben* went back on her, and she *had* to do the last lap.

Mr. Allchin has been the subject of very flattening notices in the native press at points where he has been lecturing. At one place where 450 men were present, in the quaint words of a Japanese reporter: "The old man's face was brightened with hope and glee, tho his forehead was perspired with hot sweat."

Among the *Mongolia's* passengers was Miss Maude Bowman, of Danville, Ill., a graduate of Knox College, who expects to marry at Peking, Oct. 5. Rev. Frank B. Warner, of our Fenchow Station. A double wedding is planned, since Rev. Watts O. Pye and Miss Gertrude Chaney, of the Fenchow Station expect to marry then and there.

Prof. Joseph Everett Donaldson attended the summer session of the University of California, and the subject of his M. A. thesis concerns the education of Japanese children in California. He has been investigating the situation in various cities, and he is endeavoring to make his studies serve a practical turn in promoting better relations between the natives and Japanese.

Rev. Geo. Miller Rowland, D.D., went to Chosen the latter part of August, to be absent about a month. While he went primarily as representative of the Federated Missions of Japan to attend the Council of Chosen Missionaries which

convened at Seoul the first and second of this month, he will prolong his visit for the sake of evangelistic work among the *Kumi-ai* churches of Chosen.

A cablegram of the death of Miss Howe's father, June 28, came too late for insertion in the July number of *MISSION NEWS*, which was printed and delivered at the publishing office before the cablegram arrived. Mr. Chas. Oliver Howe was within a fortnight of his ninety-third birthday. Mrs. C. O. Howe, and several children survive him. Our condolences are extended to Miss Howe.

A correspondent writes: "We are wondering whether Lena Albrecht, reported lost in the great disaster in Chicago, belonged to the mission circle." We do not think so. Mrs. Albrecht's name is Leonora Barr Albrecht, and the fact that she has made her home for some years at, or near, Los Angeles, and was still there when last we heard about her, renders it improbable that she was at Chicago at the time of the *East-land* disaster.

Rev. Clarence Alvin Neff, of our Foochow Mission, reached Kobe about July 3, and spent some weeks in Japan. The occasion of his visit was the coming of his brother to the Far East. After a season at Karuizawa, they left Kobe for Shanghai. Mr. Clarence Neff graduated from Wooster University in 1907, from Union Seminary in 1913, and then joined our Foochow Mission; from 1907-9 he taught in the Middle School at Niigata, and then for six months in Foochow College.

It has been decided that Mrs. Ida McClennan White is not to return to Japan, owing to the great danger of a recurrence of the disease that took her home a year ago, if she were to return to the Far East. We sympathize with the family in this great disappointment and trial, and we fear it means the ultimate loss of Mr. White to our work, altho, speaking from the point of view of our Mission, we hope he may continue indefinitely in his sphere at Tsuyama, which he fills so excellently.

Excursions into the "Japanese Alps" in July and August are very popular late years. Among others, Messrs. Bennett, Dunning, Grant, Gutelius, Roy Smith, and Warren scaled the height of Yari-ga-dake, "next to Fuji, the highest mountain in Japan, 11,600 feet," while Messrs. Bennett and Grant also climbed Norikura-ga-dake, "over 10,400 feet." Mr. J. Gurney Barclay brought back some rare ferns and alpine flowers, including the beautiful *dicentra pusilla*, Sieb. et Zucc., *komakusa*, a species of bleeding-heart, from Tsubakuradake.

By the *Tenyo Maru*, August 23, Miss Zoe Magdalene Rowland, of Oneonta, N. Y., arrived at Yokohama, where she was met by her cousin, Dr. Rowland; after a day or two at Yokohama and Tokyo, Miss Rowland went to Karuizawa, and at the end of the month started for Sapporo. She is an experienced high-school teacher, and a Universalist; and if any of Dr. Rowland's friends who meet the lady, are not at once reminded of Mrs. Rowland, we'll "lose our guess." Miss Rowland plans to visit in Japan until November, when she will return home by the *Chiyo Maru*.

Prof. Marshall Richard Gaines and Mrs. Gaines reside at 16 Bayley Av., Yonkers, N. Y. Miss Ruth Gaines makes her home with them. "The Hudson is near by, the Palisades are seen from our windows. It is easy to reach N. Y.—in fact a walk of five minutes takes us inside the city's boundaries, with the park-like forests and rocks not much changed by man. Just now many steamers are busy taking horses—35,000, they say—to Europe. Not many changes in our family. Two more grandchildren have been added. John now has four boys, and Morrell has three girls and one boy."

A member of our Mission received, a few weeks ago, a long letter from a Russian Lt.-Col., giving a vivid picture of conditions in one part of Russia. Nothing indicated any serious deprivation. The crops were in surprisingly fine con-

dition, and arrangements were on foot to bring the nearly 750,000 Austrian prisoners from Siberia and the Urals to work at harvesting in the North Caucasus, the granary of Russia. Sketches of the Russian and Austrian trenches, 1,500 yards apart, and of the action of the artillery of each side, were enclosed—made by the writer's son, who participated in the fighting. He drew a sketch of a tall evergreen, in whose top, 247 feet high, he roosted in his "crow's nest," from where he could observe the enemy's trenches.

Miss Ada Burrows Chandler, of the Asahigawa Middle School, Hokkaidō, spent her vacation at Karuizawa. She joined a party which visited Nagano, and were guests of the city by invitation of the mayor, who threw open the clubhouse for lunch, and furnished service, fruit, and mineral waters, while the party carried its own lunch. Zenkōji, of course, was visited, and it was a surprise to some to learn that what had hitherto been called the "nunnery," and taken for a part of the Tendai Zenkōji foundation, is really a Jōdōshū temple of priestesses, wholly independent of the Tendai temple and monastery. The Tendai temple claims to possess, as its *honzon*, an image brought to Japan Oct. 13, 552 A.D., and Zenkōji itself was founded during the period 642–645. The lotuses in the temple grounds were in bloom.

Aug. 24 Rev. and Mrs. (Mary Duke Gordon) C. S. Reifsnider and Mrs. Gordon, gave an American Board tea at the oak grove in their beautiful grounds at Karuizawa. Practically the entire month had been rainy or showery, and this afternoon, true to the record, was not without its "shower," but, *mirabile dictu*, only one member of the party was struck by that shower—Miss Grace Whitney Learned was fairly saturated, and the longer the "shower" continued the happier Mr. Curtis seemed. The presents were all tied up in old wrappers duly stamped, postmarked, and addressed to Miss Learned. Charlie Reifsnider appropriately rigged out, acted as mail-

carrier, and, "at the psychological moment," arrived with his great canvas mail-bag, and began to fish out one piece after another. The reason why the delivery was so large was because a foreign mail was just in—most of the packages bearing foreign stamps and postmarks. All present much appreciated the kindness of our hosts in affording us such a delightful social hour in such idyllic surroundings.

On Aug. 16 Rev. and Mrs. Dwight W. Learned announced the engagement of their daughter, Grace Whitney, to the Rev. William L. Curtis. Karuizawa was treated to an annular eclipse of the sun early on Aug. 11, a rare phenomenon in Japan, which had not occurred here since 1833, and will not occur again for a like period. About the same time Karuizawa was served with an earthquake in the wee, small hours of the morning, waking people from sleep. Aug. 26 Karuizawa and all the countryside, for miles around, turned out to see the two dragon-fly aeroplanes, which came up from Tokyo and alighted near Japan's premier summer resort. But none of these events created a sensation comparable to that caused in the Learned and Curtis circle of friends by the above announcement. Like the eclipse and the aerial dragon-flies, it was not wholly unexpected, since the coming event had cast its shadow before, at Kyoto, to the keen eye of some discerning ones, but the shadow was too dim for the eyes of most who were not in very close proximity to the range of greatest intensity. We congratulate the parties most interested, on the engagement, and we congratulate ourselves that this is not to be a case of exogamy.

Rev. Marion Ernest Hall and Miss Marjory E. Whitney were married on the 4th instant, according to what the late Mrs. Greene used to call "the Sally Warren principle." They were appointed May 11th missionaries to Japan. Mr. Hall was born at College Springs, Iowa, studied at the high schools at Houghton and Syracuse, N. Y., and after two

years at Houghton College, entered Hillsdale College, and graduated in 1910. At the close of two years' teaching in Japan, he entered Union Theological Seminary, where he graduated this year. He was ordained pastor of the Cong'l Church, Park Ridge, N. J., Dec. 19, 1914. Mrs. Hall was born at Hillsdale, Mich., and graduated from the high school there in 1906, and from the college, in 1910. She taught two years in Hillsdale high school, and one year at Hudson, Mich. In 1913 she pursued a year's graduate course in English literature at Columbia University. She is a member of the Hillsdale M. E. Church, and, so far as we know, is the first Methodist our Mission has had since the Berrys left us, tho we have twice, or more, "lost out" some of our young ladies to the Methodists. Mr. Hall's home address is Memphis Springs, N. Y. They are expecting to reach Yokohama, by the *Korea*, Oct. 5.

A big fish story comes from Takayama, via Maebashi. Messrs. Pedley and Dunning went on a cruise in a Japanese whaling boat of a company with headquarters at Aikawa, near Kin-kwazan. The boat carried an expert Norwegian whaler, who receives \$300 per month and a bonus of \$5 for every whale taken; when a chase is on the steamer is under his control, but at other times under command of the Japanese captain. In summer both sperm-whales and whalebone-whales are found off that coast, and the Japanese do a profitable business. Our friends had not been at sea very long when a school of nine was sighted and the chase began. During the day, up to 4.30 p.m. four whales were captured, ranging from about 46 to 58 feet in length, and estimated at a value of \$3,000 to \$3,500. After a whale has been harpooned the whalers dispatch him as soon as possible, erect their company flag on the carcass

and leave it to float until the day's catch is over and the boat can return to pick it up; chains are fastened about "the small" of the tail, and the carcasses are towed to port. In this case the four were a good tug for the steamer during its ten hours to Aikawa. A six foot shark swam along-side, for a time, trying to take his toll, but the hide was too much for him, and he went away hungry.

The *Mongolians* included Miss Alzina Munger, of Minn., a graduate of Carleton, who goes to teach at our Taiku Station; Miss Josie Horn, a graduate of Carleton, who goes to teach at Fenchow; Miss Adele Louisa Tenney, of Creston, O., who was a student at Wooster University, graduated from Cleveland Kindergarten College in 1913, and taught kindergarten until her appointment to our North China Mission; she expects to locate at Peking; Miss Mamie Elizabeth Waddell, of Minneapolis, a graduate of the University of Minnesota in 1908, who taught several years in high schools, and pursued a business career the past four years, goes to teach in the Inghok girls' school of our Foochow Mission; Miss Amy A. Metcalf, M.D., of Colorado Springs, a graduate of Colorado College in 1908 and of the Woman's Medical College, Philadelphia, in 1912, who then joined the force at the Memorial Hospital, Worcester, Mass., where Dr. Gordon Berry is a member of the staff; Miss Metcalf goes to our Mission at Peking; Miss Elizabeth Delia Nash, of Addison, Me., graduated at Boston University in 1912, and has been teaching in high school at Fairfield, Me., until her appointment to our Foochow Mission, where she will teach in the Ponasang girls' school; Miss Maude Bowman, a graduate of Knox College, goes to Fenchow in our Shensi Mission.

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